

586 nowadays it does exist particularly amongst the Indians who have contact with the *ladino*-populated coast. Formerly, it was unknown, but today a man leaves a woman, or a woman a man, if they feel like it.

764 Death. Whatever ceremonies existed amongst the *Boruca* in regard to death have almost entirely disappeared. It is interesting that the *Boruca* do not cry at funerals. At the

[556] wake, there is a feast the size of which depends upon the economic status of the deceased.

Coffee and chicha are always served as drinks.

The women put the body, at times with the hands folded as in prayer, on a long wooden bench or on wooden tablets, and cover it with any piece of cloth available. Three candles are placed alongside the body, one at each side of the face and one at the end. Sometimes, a candle is put by the feet. Prayers are recited all night during the wake. In the morning, men tie the body with fiber rope to the bench or planks, fastening to them two poles horizontally to serve as handles, and generally carry the whole to the church. Here an Indian, the warden, officiates in the absence of the priest. After the Mass, or the few prayers if there is no priest, the body still on the bench (see fig. 10, a), and still covered with cloth, is carried by the men to the cemetery, friends of the dead following. Here, bench and all, it is deposited in a shallow grave (about 4 feet), and very infrequently, leaves or flowers are scattered over or placed on it. When the deceased leaves no relative, his extra clothes are placed under his body and used as a bed in the grave. If the dead has enjoyed a good

766 position within the community during life, then a small tunnel is made in a side of the grave, and the body is placed there. This is called a "tomb." When a child dies, the body is tied in a white cloth and the one accordion in the village is played all the way to the graveyard. The whole town accompanies the body.

769 One year after the death of an individual, the *Boruca* celebrate what is known as the "birthday" of the death. Another feast is given at the house of the deceased. This feast must have a lot of chicha, and often lasts until the following morning or until the chicha disappears.

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savannas, and the Indians complain bitterly³¹¹ because many of these fields are being lost to nature, who is reclaiming her own.

Property and Inheritance. The oldest⁴²⁸ male member of the family distributes the property at the death of an individual. If the male members are too young, then the oldest female member does the dividing. Concerning the property, we may judge the economy of the tribe as a whole, more or less clearly from the situation in Boruca, the largest single community of these people.

Cattle is a rich man's privilege in Boruca.²³¹ Amongst the three hundred and twenty-four⁵⁵⁶ inhabitants, there are only one hundred cows. These are owned by sixteen individuals, no man having more than six. There are forty-seven houses in the town, however, and there is an ox for the majority of the households, at least one or more pigs, and numerous chickens. In addition to this, there are four bulls, each one with a separate owner, and twenty horses divided amongst six people. The pigs are⁴³⁴ raised to sell to the *ladinos* and to eat. The⁵⁵⁶ cows are seldom killed, but are used as a medium of wealth, to sell, or to pass on as an inheritance. The cows are seldom milked.²³⁴

Social Organization. A few vestiges of an⁴⁷⁶ older communal relationship are seen in the former lack of individual farms, and today, in the *juntas* or "get-togethers" of the Indians. When a new house is to be built, the man who⁵⁴² wants to erect it calls upon his friends for help, after he has collected the necessary material. They all join together, and the construction is ready in a short space of time, the owner giving *chicha*, and often food to the helpers. It is interesting to note also that on one day⁵⁶⁴ a year, designated now by the police chief, but formerly by the council, the men gather to cut the grass and to "clean" the village of Boruca. They go systematically from house to house, and cut all the weeds in sight. This helps to maintain Boruca as a cleared, sanitary spot.

Political Organization. Most traces of⁶²⁵ political organization have disappeared. The outstanding authority is the police agent, who is an Indian, but is appointed by the Govern-⁶²⁵ment of Costa Rica. He is, however, de-⁶²³